

presbyters what he thought about a certain passage the Scriptures, or rather what he thought about a certa aspect of a foolish question, and you, Arius, without d consideration laid down propositions which never oug to have been conceived at all, or, if conceived, ought have been buried in silence, dissension arose betwe you ; communion was forbidden ; and the most he people, torn in twain, no longer preserved the unity oi common body."

The Emperor then exhorts them to let both tl unguarded question and the inconsiderate answ be forgotten and forgiven. The subject, he sa] never ought to have been broached, but there always mischief found for idle hands to do and ic brains to think. The difference between you, ! insists, has not arisen on any cardinal doctrine la down in the Scriptures, nor has any new doctri been introduced. "You hold one and the sar view";* reunion, therefore, is easily possible, i little does the Emperor appreciate the importance the questions at issue, that he goes on to quote t example of the pagan philosophers who agree disagree on details, while holding the same genei principles. How then, he asks, can it be right f brethren to behave towards one another like enemi because of mere trifling and verbal differences " Such conduct is vulgar, childish, and petulant, i befitting priests of God and men of sense. It is wile and temptation of the Devil. Let us have do

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